

2

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."—
DAN. 12: 3.

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HISTORY OF THE BRITISH MISSION.

BY ELDER WALTER M. WOLFE, FORMER ASSOCIATE EDITOR OF THE
"MILLENNIAL STAR."

(Continued from page 438).

On January 11, 1840, Apostles John Taylor and Wilford Woodruff landed in Liverpool, being followed, on April 6th, by Apostles Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt and George A. Smith. Three days later all the members of the quorum of the Twelve met in council at Preston. With them was Elder Willard Richards. What a gathering was that! What inspiring thoughts and recollections are aroused by the mere mention of these names! The great pioneer-statesman, the man upon whom Joseph's prophetic power was to fall, the brilliant writer, the profound philosopher, the logical debater, the great baptizer of this dispensation were all there, two of them ere many years to be eye witnesses to the martyrdom of the Prophet and the Patriarch of Latter days. At this council Brigham Young was sustained as president of the Twelve Apostles, and Willard Richards was ordained and received a member of the quorum, in accordance to the revelation of July 8, 1838. It was resolved that a periodical should be published and be called the "Latter-day Saints' Millennial Star," and Parley P. Pratt was appointed its editor. A hymn book was also to be published, Elders Young, Parley P. Pratt and Taylor being the committee to select the hymns. It was also decided to publish an edition of the Book of Mormon.

From this meeting the Apostles went to their various fields of labor to commence the greatest missionary work the world has ever seen.

Elder Pratt found conditions for publication more favorable in Manchester than in Preston, and in the latter part of April, mission headquarters were moved to 47 Oxford street, Manchester, where the first number of the STAR was issued in May, 1840, sixty-four years ago last May.

On July 6th, at a conference held in Manchester, Elder Fielding and his counselors were released from the presidency of the mission, and Elder Brigham Young took administrative control. On August 18th, 1840, Heber C. Kimball, Wilford Woodruff and George A. Smith reached London to open up the work in that great city. Two days later they wrote to the MILLENNIAL STAR as follows: "We are well and in good spirits, and are going to see the people in different parts, and see what we can do in this small world; for London looks like a small world. Give us your prayers." The first baptism in London was on August 31st, at the Public baths, the person, "Father Corner." After beginning the work in London, Elder Woodruff returned to Herefordshire and Staffordshire where, under the guidance of the Holy Spirit, he had accomplished a work that seemed miraculous, even in that day of wonderful outpourings and manifestations.

Elder Woodruff's own account of his labors states that on March 1st, 1840, the Lord made it manifest to him that he was to leave Hanley, Staffordshire, where he baptized many people, and travel southward. The reason for the change he could not see, but he obeyed the promptings of the Spirit and went into Herefordshire, where the divine monitor directed him to the home of a farmer, Mr. John Benbow, of Castle Frome, Ledbury. He was kindly received and informed that there were in the vicinity over six hundred men and women who had broken off from the Wesleyan Methodists, and taken the name of United Brethren. They had forty-five preachers among them. These people were searching for light and truth, but had gone as far as they could, and were continually calling upon the Lord to open up the way before them, and send them light and knowledge that they might find the true way and be saved. This showed clearly why he had been directed by the Lord to visit Herefordshire. A page from his journal tells the story:

"I arose on the morning of the 5th, took breakfast and told Mr. Benbow that I would like to commence my Master's business, by preaching the Gospel to the people. He had a large hall in his mansion which was licensed for preaching, and he sent word through the neighborhood that an American missionary would preach at his house that evening. As the time drew nigh many of the neighbors came in, and I preached my first Gospel sermon in the house. I also preached on the following evening at the same place, and baptized six persons, including Mr. John Benbow and his wife, and four preachers of the United Brethren. I spent most of the following day in clearing out a pool of water, and preparing it for baptizing in, as I saw many to be baptized here. I afterwards baptized six hundred in that pool.

"On Sunday, the 8th, I preached at Frome's Hill in the morning, at Standley Hill in the afternoon, and at John Benbow's in the evening. The parish church was attended during the day by only fifteen persons, while I had a large congregation, estimated to number a thousand. When I arose in the

evening to speak, a man entered the door and informed me that he was a constable, and had been sent by the rector of the parish with a warrant to arrest me.

"I asked him, 'For what crime?'

"He said, 'For preaching to the people.'

"I told him that I, as well as the rector, had a licence for preaching the Gospel to the people, and that if he would take a chair I would wait on him after meeting. He took a chair and sat beside me. I preached the first principles of the everlasting Gospel for an hour and a quarter. The power of God rested upon me, the Spirit filled the house, and the people were convinced. At the close of the meeting I opened the door for baptism, and seven offered themselves. Even the constable arose and said: 'Mr. Woodruff, I would like to be baptized.'

"The constable went to the rector and told him if he wanted Mr. Woodruff taken up for preaching the Gospel, he must go himself and serve the writ, for he had heard him preach the only true sermon he had ever listened to in his life. The rector did not know what to make of it, so he sent two clerks of the Church of England as spies to attend our meeting, and find out what we did preach. They were both pricked in their hearts, received the word of the Lord gladly and were baptized.

"The first thirty days after my arrival in Herefordshire, I had baptized forty-five preachers and one hundred and sixty members of the United Brethren, who put into my hands one church and forty-five houses, which were licensed according to law to preach in. This opened a wide field of labor, and enabled me to bring into the Church, through the blessing of God, over eighteen hundred souls during eight months, including all of the sixteen hundred United Brethren except one person; also including some two hundred preachers of various denominations."

On October 6th, 1840, a general conference was held at Carpenter's Hall, Manchester, it being then three years and three months since the Gospel was first preached in England. The statistics presented to the conference showed that there were in Great Britain 42 missionaries (including six of the Twelve). The local priesthood was composed of 81 Elders, 222 Priests, 74 Teachers, and 26 Deacons. There were also 3,626 lay members, making a total of 4,071 souls, being more than double the number reported at the last general conference. This shows the power of the Gospel when presented by men so thoroughly consecrated to its service as were the inspired Elders who were in charge of the British mission. The first five volumes of the MILLENNIAL STAR are replete with the miracles that were performed under the hands of the Apostles, of the testimonies that were borne and of the wonderful daily additions to the Church of such as should be saved.

The London conference was organized on February 14th, 1841, with four branches (Ipswich, Bedford, Woolwich and London). As Apostle Kimball and Smith were about to return home, Elder Lorenzo Snow was placed in charge of the new conference, where his son Elder Milton W. Snow at present presides. The next conference to be organized was that at Birmingham, with 107 members.

On the 6th of April, 1841, the Apostles met as a quorum at Manchester,

for the transaction of business prior to their departure for America. The members of the quorum present were Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, Orson Pratt, John Taylor, Wilford Woodruff, George A. Smith and Willard Richards. Orson Hyde had lately arrived from America on his way to Jerusalem, where he had been sent to open the mission to the Jews. At this meeting the following thirteen conferences were set in order and a president appointed for each: Manchester, Liverpool, Macclesfield, Edinburgh, Clitheroe, London, Staffordshire, Birmingham, Glasgow, Gadfield Elm, Frome's Hill, Preston and Brampton. The Apostles issued their first general epistle to the Saints in England, Scotland, Ireland, Wales and the Isle of Man. Their business having been transacted, and the affairs of the Church throughout the entire mission being in good condition, they all, save Orson Hyde, who was bound for Palestine, and Parley P. Pratt, who was left to preside over the mission, prepared to return to America.

Prior to the return of the Twelve, more than eight hundred Saints had gathered to Zion, and now the work of emigration was to assume yet greater proportions and come directly under the control of the authorities. Notwithstanding the cares incidental to the publishing of the Church works, which occupied a great portion of his time, Elder Pratt found opportunity in connection with Amos Fielding, to arrange for the regular transportation of the Saints to America, ships being chartered at stated intervals to sail from Liverpool to New Orleans, the route thence being up the Mississippi river to Illinois. Fielding and Pratt's first vessel, the *Tyrrian*, carried 204 emigrants and was nine weeks in making the voyage. It being a difficult matter to conduct the emigration office in one city and the publishing house in another, mission headquarters were transferred from Manchester to 36 Chapel Street, Liverpool, March 15th, 1842. The semi-annual conference, in May following, showed that there were on the Church records in Great Britain 8,255 souls not including almost 2,000 persons who had emigrated prior to this time.

Elder Pratt returned to America in October of the same year and was succeeded as president of the mission by Thomas Ward, who had been associate editor of the STAR for a few months previous. Lorenzo Snow and Hiram Clark were appointed his counselors. It took Elder Pratt eleven weeks of constant travel to reach Chester, Illinois, where he was detained for three weeks longer waiting for ice to break up that he might pursue his journey to Nauvoo. This will give some idea of the length of the journey before the advent of ocean steamers. In January, 1843, Elder Lorenzo Snow left England for Nauvoo with a company of two hundred and fifty Saints, this being about the average number that sailed in any one vessel.

By instruction of the Twelve, Elder Reuben Hedlock succeeded to the presidency of the mission in October, 1843, having for his counselors Elders Hiram Clark and Thomas Ward. President Hedlock immediately commenced preparations for a general conference to be held in Liverpool, April 6th, 1844, at the same time that a general conference of the Saints would be held at Nauvoo. At this conference the local Priesthood was found to be composed of 10 High Priests, 313 Elders, 519 Priests, 276 Teachers and 126 Deacons. These, with 7,797 lay members, made a total of 9,041 souls. When we consider that, from all available statistics, about 6,700 Saints had emigrated since

the founding of the mission, the enormous growth of the Church up to this memorable year will be realized.

[TO BE CONTINUED].

"PAGAN LONDON."

COMMENTS AND CRITICISMS ON MODERN CHRISTIANITY.

A GREAT deal of discussion has been indulged in lately by the press of Great Britain on the subject of "Pagan London." Archdeacon Sinclair, speaking in London a few weeks ago is reported to have said: "Church or Chapel of any kind is only attended by about eighteen per cent. of the London population. London is practically a pagan city, with churches glimmering here and there like fairy lamps on the darkness of an illuminated lawn."

Miss Marie Corelli, the novelist, commenting on this remark of the Archdeacon's, uses strong language, as quoted from the *Bystander*. After stating that it is striking and curious that the churches should be likened to "fairy lamps," she says:

"It was an unconsciously happy hit—no doubt absolutely unintentional. But it has described the churches of to-day with marvelous exactitude. They are 'fairy lamps'—no more!—only fit for show—of no use in a storm—and quenched easily with a strong puff of wind. Fairy lamps?—not strong or steady beacons—not lighthouses in the rough sea of life, planted bravely on impregnable rocks of faith to which the drowning sailor may cling for rescue and haply find life again." Miss Corelli then passes on to speak of the masses in London who seek and seek in vain for the real help which is to lead them to God. "The roaring, rushing crowd—the broad deep river of suffering, working, loving, struggling humanity, sweeping on, despite itself, to the limitless sea of death—every unit in the mass craving for sympathy, praying for guidance, longing for comfort, trying to discover ways out of pain and grief, and hoping to find God somehow and somewhere—and naught but 'fairy lamps'—twinkling doubtfully, making the gloom more visible, the uncertainty of the gathering shadows more confusing and misleading."

This is a strong arraignment of the churches, but her charges against the clergy are still more severe—charges which, it is hoped, she would have difficulty in proving.

Public Opinion of July 8th, prints an article on the same subject from which the following quotations are taken. They are interesting as coming from a non-church goer, and stating the reason why there is such a small attendance at the churches.

"London is no more pagan than is Manchester, Liverpool, Birmingham, Bristol, or any other big city of the United Kingdom. The mere fact of going to church does not make saints; and if the people have fallen away from the church there must be a cause, and that cause, it seems to me, is not far to seek. No man who will approach the subject with a perfectly unprejudiced mind can fail, if he has the courage of his opinions, to acknowledge that the power of the church has waned very considerably.

"Time was when men, who were under the degrading influence of dark super-

stitution, accepted in blind, unreasoning faith; but the last quarter of a century has witnessed tremendous changes, and people reason now where erstwhile they were content to sit dumbly, or be driven like sheep. A broader, intellectual grasp of subjects, which to the laymen were at one time strictly tabooed, has opened the eyes of men to the weakness of the foundations on which the church for so many generations has endeavored to maintain itself. One looks back with a shrinking of horror to the lurid days when men were burnt in Smithfield and elsewhere, 'to the honor and glory of God'; and tracing the work of the church since then we see the effects of its despotism, its lack of charity, and its but poorly concealed hatred of all who differed from its dogmas. The accumulation of evidence which embraces centuries has been gradually making itself felt, until, at the present day, a high priest of the church thunders out a charge of paganism against a people who claim the right of independent thought. Such a charge is surely a sign of weakness, if not of despair."

"Then, again, attendance at an ordinary church requires an amount of patience and tolerance which is too great a tax on the average man. The dreariness of the service generally, and the gabbling and droning of the priest, to say nothing of the unwholesomeness and unsanitary condition of most churches, turns away the man who has been toiling in the soul-grinding city for six days. Physically he wants fresh air; and mentally he wants an intellectual rendering of those truths which Christ preached nineteen hundred years ago."

"If the church has lost its attractions, let the cause of the falling away in attendance be sought for in the church itself, for it is undoubtedly there. And I assert—and I take full responsibility for the assertion—that there are more truth and charity and less hypocrisy in the ranks of non-churchgoers than amongst those who one day every week parade their piety by putting on their Sunday clothes, and marching with their Bibles and prayer books under their arms, and a look of sanctimonious virtue in their faces, to their respective churches. Follow these people as they stream from their places of worship; listen to their conversation and their comments, and you will soon find out how little of Christian charity there is in their hearts. If Christ came to London, I wonder how many of these seventh-day Christians He would choose for His disciples. It surely would not be the scandalising, back-biting, bitter-tongued woman, nor the smug tradesman or merchant who, having performed lip-service on Sunday, goes to office or shop on Monday to commence another week of adulteration, besting, and sharp practice. For myself I would rather be a pagan, worshipping God's flowers, God's trees, God's sun, and breathing the undefiled air of woods and fields, than be merely a Sunday Christian."

There is, no doubt, much truth in these criticisms of the present-day religion in the churches of the world, and yet there is a feeling, when one reads these denunciations of other people, that it is a case of throwing stones from glass houses. The man who sees no good in religion of any kind, and distrusts the sincerity of other people usually poses as a person of the "I-am-better-than-thou" kind.

There is no disputing the fact that the world is sadly in need of pure Gospel principles, and the Church of Christ to teach these principles. The

distrust, the uncertainty, the unrest, the lack of unity, and above all, the weakness of the sects in a living, saving power demonstrates this need, but for all that, the Christian people of this, as in other lands, are, as a rule, living better lives than the unbeliever. Church-goers have at least a tie that binds them to the better life, which the unbeliever lacks. A sincere belief in God, in Christ, and in the Scriptures of divine truth is bound to leave its influence for good on the characters of men. A little light is no doubt better than total darkness.

THE LORD'S PROTECTION.

WRITING to the *Deseret News* from Bagley's Mills, Virginia, U.S.A., June 11th, 1904, Elders A. F. Jeppson tells of the following experience:

"We had a peculiar experience recently. While we were canvassing one day, we went to a house by the swamps of the James river, to offer a young man a pamphlet. At the name Latter-day Saint he became very much enraged and began to curse and abuse us. He at the same time ordered us to leave his plantation immediately, which we did. He did not seem to be satisfied with our obedience, but followed us to his yard and as we entered the yard he called for the dogs to be turned loose. They came with a sudden bound. His wife and two or three colored people followed behind them, urging them to take hold of us. The dogs and the man followed us nearly across the yard. Being unable to get them to take hold of us, he became more enraged and ran to the house for his gun. We were some distance from his house before he obtained his gun, so he did not follow us, knowing we would have to return by his place as there was no other way leading out of the swamps. We went on by some distance and finding that there were no more houses to canvass we returned and concealed ourselves in the woods until he went to the opposite side of the field with his gun and a colored man. Then we went on. His wife was watching for us and gave the alarm. We had made some distance through the small groves of timber before he had the chance of firing at us. We came in open view of him and he shot at us once. Neither of us was hit, but the shot lodged in the trees. We then went into another grove of pines and he did not follow us any further, as we were nearing another farm.

"We stayed with a man that night, the first that would receive us in three days. On questioning him, he told us that our antagonist had some of the meanest bulldogs in that country, and that one of them had taken more than one man down, although we did not relate our experience with them.

"We had the assurance that our Heavenly Father was with us, therefore we knew if we did our part all would be well with us, and so we went through that neighborhood (canvassing every house, which took us several days) unmolested, although some of them threatened to shoot us and drive us out. The protection of the Lord was made manifest several times, and we knew that we had Him for our support; therefore doubt did not rule in us in our work, but the Spirit of the Lord. So a stronger testimony and greater faith was our personal pay.

"The reason for our persecution was largely due to an apostate, and two or three ministers."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 21, 1904.

EDITORIAL

LIBERTY AND LAW.

"THE truth shall make you free" (John viii: 32).

Observance of law is the way by which all beings pass from the lower to the higher state. Law is the ladder to higher things: we climb the ladder when we are obedient to the law. Law is universal and inexorable in its workings. It acts for or against with equal force. The atmosphere exerts a strong pressure on the earth which it envelops, yet it is the medium by which the bird or the balloon may rise to the clouds. So also law may be a burden to press us down, or it may be the mighty force which carries us on to exaltation. Law rests heavily on the disobedient, but the wise man conforms to its requirements, and thus passes above and beyond its power to punish or annoy. If we wish to be free, then, we obey the law: the more obedience we show, the greater liberty we attain.

It may sound paradoxical to say that the more law we obey the greater is our liberty; but let us consider the proposition for a moment and see if it will not hold good. The inert stone lying by the roadside obeys but one simple law—the law of gravitation. The worm by its side adds to the law of gravitation the law of motion. The bird in the bush obeys yet another law by which it can mount into space. Man, standing at the highest point of creation, does so because he is able to bring to his aid more law than can the lower animals.

The principle holds good also when applied to the various grades of mankind. The savage obeys but few laws—those that nature forces on him—and he is therefore low in the scale of civilization and subject to those of greater intelligence. The outlaw boasts of his liberty, yet he is oftentimes a slave to powers that are stronger than the prison bars which he dreads. The profligate or the evil-minded person who has no respect for the law of God or man exults in his freedom from restraint, and yet he is the most abject of slaves—and bound to that most cruel of masters, his depraved self. He will not have, he claims, any law or religion to take away his liberty, yet he humbles himself to a mean habit. Kings must not tell him what to do—that would be tyranny—but a degraded appetite may and does rule him with a rod of iron.

A law of God, as also a law of nature, tells us that tobacco is not good for the use of man. He who does not obey this law has but one more master to serve—

and he does not seem to object that this master lives in the bowl of a clay pipe. The law says that it is not good to drink intoxicating beverages. The so-called "freeman" scoffs at this law, and "does as he pleases"; but not so—he does as his master, Demon Drink pleases and tells him to do.

The law breaker is in the "bondage of corruption." The law keeper enters "into the glorious liberty of the children of God." "That which is governed by law, is also preserved by the law, and perfected and sanctified by the same," said the Lord to Joseph the Prophet.

"That which breaketh a law and abideth not by law, but seeketh to become a law unto itself, and willetth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice nor judgment. . . .

"And unto every kingdom is given a law; and to every law there are certain bounds also and conditions.

"All beings who abide not in these conditions are not justified."

And again, "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated;

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

Sin is the severest of masters. The Gospel is the perfect law of liberty by which we can be freed from the bondage of sin. The plan of salvation taught by Christ and His apostles is a graded system of laws by which we may rise from lower to higher conditions, and the amount of liberty which we enjoy is in proportion to the distance we travel along this upward scale. The beginning is faith, and the second step is repentance, but it will not do to stop there. There is yet a burden of sin which holds us down, and the law of baptism follows by which we may be relieved of this sin. Yet these are not all—they are only the first steps. To stop at any of them would only mark the end of progress towards the goal of perfect liberty. The movement must be onward and upward. We must "live by every word that proceedeth from the mouth of God." "Therefore, (not) leaving the principles of the doctrines of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith towards God.

"Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

All of God's handiwork obey either a higher or a lower law. The stone, the wind, the wave, the waters beneath and the firmament above are subject to a governing power. Suns, moons and stars move in their times and seasons in obedience to the laws of God; and the earth itself "abideth the law of a celestial kingdom, for it filleth the measure of its creation and transgresseth not the law," therefore, in due time it shall move onward and upward nearer the throne of God to become a fit abode for the Father's celestialized children.

APOSTLE CHARLES W. PENROSE.

THE vacancy in the Council of the Twelve Apostles, occasioned by the death of Elder Abraham Owen Woodruff has been filled. The man chosen for this high position is Elder Charles W. Penrose, who has been for many years editor-in-chief of the *Deseret News*. The elevation of Elder Penrose to the apostleship will cause general rejoicing and satisfaction throughout the Church,

as he has endeared himself to all by his long and faithful labors in the cause of truth.

Charles W. Penrose was born February 4th, 1832, in London. He was baptized into the Church May 14th, 1850, was ordained an Elder January 6, 1851, and was then sent on his first mission to Maldon, Essex. He was the first Mormon Elder to visit that part of the country and went forth literally without purse or scrip. He was unusually successful, and amidst much opposition succeeded in raising up many branches of the Church. For more than ten years he labored in various districts of England, preaching, baptizing, presiding over conferences and writing for the MILLENNIAL STAR. In 1861 he emigrated to Utah. In the fall of 1865 he again returned to England. During this mission he labored for two years on the MILLENNIAL STAR, returning home after an absence of three and one-half years. In 1885 he went on a brief mission to the States, and while there was again called on a mission to Europe, laboring in nearly every part of the British Isles, and visiting most of the continental countries.

Elder Penrose has been closely associated with the work of the church at home as well as abroad. In 1877 he was called by President Brigham Young to assist in the editorial department of the *Deseret News*, and in 1880 was appointed editor-in-chief, which position he has held with marked ability a number of times since. Although well advanced in years, Elder Penrose is still well and active, and will no doubt live many years to continue in the work of the Master.

N. A.

RELEASE.—Elder Lewis J. Read is honorably released from his labors in the Liverpool office to return home July 28, per s.s. *Republic*.

TRANSFER.—Elder Malcolm McAllister is transferred from the Grimsby conference to the Liverpool office.

THE Sheffield conference address has been changed to 60 Stalker Lees Road, Sheffield.

LAST Tuesday, July 19, 1904, their Majesties the King and Queen visited Liverpool. The occasion was the laying of the corner stone of the great cathedral which is to be built in this city. Liverpool celebrated the event by a general holiday, big crowds of people and a profuse display of decorations.

NOTES FROM THE MISSION FIELD.

EIGHT persons were baptized into the Church of Christ at Burnley, on Sunday, July 17th, 1904. President Brinton writes that the labors of the Elders in the Liverpool conference are bringing encouraging results.

TUESDAY evening, July 12th, the Saints and Elders of Middlesbro' gave a farewell party in honor of Brother and Sister John Wright and their daughter Gertrude, who sailed for America on the 14th. A very pleasant evening was spent.

A VERY pleasant social evening was spent at 19.1 Pittville Street, Cheltenham, last week, in honor of Elder Percy G. Matthews, returning missionary from the Bristol conference. A large number of Elders, Saints and friends were present.

ELDER GEORGE S. SMITH, writing from Crewe, under date of July 18, states that the Elders are reawakening the interest in the Gospel that existed in that locality twenty years ago. Tracts and books are readily received, and the people acknowledge that the Elders are preaching the "old Gospel."

PRESIDENT WILLARD T. CANNON, of the Netherlands mission, reports that prospects are good in the new fields that have lately been opened in that mission. In Harlem, where Elders are laboring for the first time, a member of the Dutch Parliament is investigating the Gospel and has shown his friendship for the Elders in various ways.

A DISTRICT meeting of the Sheffield branch of the Church was held at Sheffield, Thursday, July 14th, 1904. Elder John W. Gailey, president of the branch was in charge. President Heber J. Grant, a number of Elders, and a goodly number of Saints and friends were present. President Grant occupied most of the time, delivering a discourse full of good advice and encouragement.

THE "Anti-Mormon League" has shown itself again at Bristol. Recently, some of its members attended a Latter-day Saints' meeting and attempted to disturb it, while at the same time the president of the "League" gathered a mob on the outside. The police, however, came to the protection of the Elders, and dispersed the crowd. The Elders feel that the agitation is not doing them harm, but it is giving them the privilege of delivering their message to many people.

DISTRICT MEETING AT LONDON.

A DISTRICT MEETING of the North London, South London and Stratford branches was held at Finsbury Town Hall, Clerkenwell, N., on Sunday, July 10th, 1904, at 6:30 p.m., President Milton W. Snow presiding. After the usual opening exercises President Snow presented the following officers to be sustained:

North London branch—Elder Richard A. Shipp, president; Brothers Albert Frederick Aunsby first, and W. Rook as second counselor; William Gordon Bruce, clerk; Brother Willis, organist; Elder Charles James, superintendent Sunday school; Sister Miriam Steele, secretary Sunday school; Sister Emma Steele, superintendent Young Ladies' Mutual Improvement association; Sister Susanna Parker, secretary Young Ladies' Mutual Improvement association; Brother William Rook, teacher Young Mens' Mutual Improvement association.

South London branch—Brother John T. Seaich, president; Brothers Jesse Pendry first, and John Tucker second counselor; Brother Alfred Gladwell,

clerk; Brother John Tucker, superintendent Sunday school, with Brother Robert Spiller as his counselor; Sister Ethel Pendry, secretary of Sunday school.

Stratford branch—Elder J. A. Booth, president; Brother William J. Maytin, clerk; Brother Charles H. Cook, choirmaster; Sister Maggie Cook, organist; Brother Frederick Turner, superintendent Sunday school, with Brothers Charles H. Cook first, and William J. Maytin as second counselor; Sister Eliza Cook, secretary of Sunday school. The above brothers and Sisters were sustained unanimously.

Elders Brown, Booth, Haneson, Burrows, Shipp and Hoopes made a few timely and appropriate remarks, and throughout the meeting a good spirit was manifest. We feel to rejoice in these meetings when the Saints from different branches can meet together and enjoy the rich blessings which our Heavenly Father has in store for His faithful sons and daughters.

WILLIAM G. BRUCE, Clerk, North London Branch.

IN MEMORY OF APOSTLE WOODRUFF.

ON Sunday, June 26, memorial services were held in all the wards of the Church in honor of the late Apostle Abraham O. Woodruff. Special services were held in the Tabernacle, Salt Lake City. The *Deseret News* in commenting on the death of Brother Woodruff says:

"If it were not for the positive assurance that the Latter-day Saints have received of the realities of that which is called 'the life to come,' there would be much greater grief among them even than is now exhibited over this sad bereavement. Brother Woodruff is endeared to the whole Church because of his manifest sincerity, his child-like faith, his earnest devotion, his untiring efforts in the latter-day work, his eminent abilities and his kindly and fraternal nature and disposition. He inherited many of the lovable traits of his venerated father, and great things were expected of him when he should gain further experience. But, in the Providence that is over all, he is taken to another sphere where he will continue his efforts, in company with those who have gone before, for the enlightenment and salvation of the souls of men.

"The life that now is, continues ever. From the cradle to the grave is but a part of our existence, an episode in our history. We lived before, we shall live after, and the eternal ages furnish times and fields for experience and opportunities for our everlasting progress. Mortality is only one of the phrases of the perpetual life of the immortal spirit, but it furnishes a basis on which honor and glory and endless increase may be built, or dishonor and punishment may be the result of sin and evil deeds at the stern demands of Justice. We shall reap according to that which we sow. We shall be that which we make ourselves to be. But light and truth and intelligence and spirit and element are eternal, and exaltation, happiness and glory are achieved by doing that which is right, and the opposites are the inevitable consequences of wilful wrong-doing. Yet Mercy also endureth forever, and advancement even after retribution is the order of God's universe.

"To labor for the uplifting and redemption of mankind is a noble employment. Christ set the pattern on earth and in the spirit world. His appoint-

ed servants and aids follow in His footsteps. While they are in the flesh they fill their mission, and when they are out of the body they continue their ministry; 'their works do follow them' and they lose nothing of their spiritual gifts, and powers, and authority, but they rest from their earthly toil, and are freed from the sufferings and trials and ordeals of mortality. Blessed are they, then, who 'die in the Lord!'

"Brother Owen, as we all loved to call him, has finished his work among us, and he is now mingling with the just and true, and is ready to join with other Apostles and Elders who are engaged in the work of redemption 'beyond the veil.' Therefore our sorrow at saying farewell is softened, by the assurance that he lives and that we shall see him again, and with our loved ones who have departed spend a joyful eternity. Death comes with a shock to our senses, but it is the opening gate to everlasting pleasures and the heights and depths and breadths of knowledge, wisdom, power and increase, wherein are everwidening dominion and endless glory. These are before our departed brother in whose honor memorial services are to be held throughout the Church on Sunday. His earthly life was good, his heavenly reward is sure!"

TWO SERMONS ON "NOTHING."

HOW A GERMAN CHAPLAIN AND A "MORMON" ELDER PREACHED FROM
BLANK TEXTS.

FREDERICK THE GREAT, being informed of the death of one of his chaplains, a man of considerable learning and piety, determined to select a successor with the same qualifications, and took the following method of ascertaining the merit of one of the numerous candidates for the appointment. He told the applicant that he would furnish him with a text the following Sunday, when he was to preach at the Royal chapel. The morning came, and the chapel was crowded to excess.

The king arrived at the end of the prayers, and, on the candidate ascending the pulpit, he was presented with a sealed paper by one of his Majesty's aides-de-camp. The preacher opened it, and found nothing written. He did not, however, lose his presence of mind, but, turning the paper on both sides, he said:

"My brethren, here is nothing, and there is nothing. Out of nothing God created all things." And he proceeded to deliver a most eloquent discourse on the wonders of creation.

The foregoing story reminds us of an incident in the life of Jedediah M. Grant, father of President Heber J. Grant, and at one time second counselor to President Brigham Young. It is told by Elder T. B. Lewis in the "String of Pearls."

In the early part of President Grant's ministry in Virginia, he gained quite a reputation as a ready speaker, frequently responding to invitations to preach from such subjects or texts as might be selected at the time of commencing his sermon, by those inviting him.

In time it became a matter of wonder with many as to how and when he prepared his wonderful sermons. In reply to these queries he informed them

that he *never* prepared his sermons as other ministers did. He said, "Of course, I read and store my mind with a knowledge of Gospel truths, but I never study up a sermon."

Well, they did not believe he told the truth, for, as they thought, it was impossible for a man to preach such sermons without careful preparation. So, in order to prove it, a number of persons decided to put him to the test, and asked him if he would preach at a certain time and place, and from a text selected by them. They proposed to give him the text on his arrival at the place of meeting, thus giving him no time to prepare.

To gratify them he consented. The place selected was Jeffersonville, the scat of Tazewell County, at that time the home of the late John B. Floyd (who subsequently became secretary of war), and many other prominent men.

The room chosen was in the court house. At the hour appointed the house was packed to its utmost capacity.

Mr. Floyd and a number of lawyers and ministers were present, and occupied front seats.

Elder Grant came in, walked to the stand and opened the meeting as usual. At the close of the second hymn, a clerk, appointed for the occasion, stepped forward and handed a paper (the text) to Elder Grant.

Brother Grant unfolded the paper and found it to be blank. Without any mark of surprise, he held the paper up before the audience, and said:

"My friends, I am here to-day according to agreement, to preach from such a text as these gentlemen might select for me. I have it here in my hand. I don't wish you to become offended at me, for I am under promise to preach from the text selected; and if anyone is to blame, you must blame those who selected it. I knew nothing of what text they would choose, but of all texts this is my favorite one.

"You see the paper is blank" (at the same time holding it up to view).

"You sectarians down there believe that out of nothing God created all things, and now you wish me to create a sermon from nothing, for this paper is blank.

"Now, you sectarians believe in a God that has neither body, parts nor passions. Such a God I conceive to be a perfect blank, just as you find my text is.

"You believe in a church without prophets, apostles, evangelists, etc. Such a church would be a perfect blank, as compared with the Church of Christ, and this agrees with my text.

"You have located your heaven beyond the bounds of time and space. It exists nowhere, and consequently your heaven is blank, like unto my text."

Thus he went on until he had torn to pieces all the tenets of faith professed by his hearers; and then he proclaimed the principles of the Gospel in great power.

He wound up by asking, "Have I stuck to the text and does that satisfy you?"

As soon as he sat down, Mr. Floyd jumped up and said: "Mr. Grant, if you are not a lawyer, you ought to be one." Then, turning to the people, he add: "Gentlemen, you have listened to a wonderful discourse, and with amazement. Now, take a look at Mr. Grant's clothes. Look at his coat! his

elbows are almost out; and his knees are almost through his pants. Let us take up a collection."

As he sat down, another eminent lawyer, Joseph Stras, Esq., of Jeffersonville, arose and said:

"I am good for one sleeve in a coat and one leg in a pair of pants, for Mr. Grant."

The presiding elder of the M. E. church, South, was requested to pass the hat around, but replied that he would not take up a collection for a "Mormon" preacher.

"Yes, you will!" said Mr. Floyd.

"Pass it around!" said Mr. Stras, and the cry was taken up and repeated by the audience, until, for the sake of peace, the minister had to yield. He accordingly marched around with a hat in his hand, received contributions, which resulted in a collection sufficient to purchase a fine suit of clothes, a horse, saddle and bridle for Brother Grant, and not one contributor a member of the Church of Jesus Christ of Latter-day Saints, though some joined subsequently. And this from a sermon produced from a blank text.

THE BRISTOL CONFERENCE.

THE semi-annual Bristol conference was held at 27 St. Georges Place, Cheltenham, July 17th, 1904, commencing at 10:30 a.m. President Heber J. Grant of the European mission, President Joseph Ogden and thirteen Elders of the Bristol conference were in attendance.

After the usual opening exercises President Joseph Ogden welcomed the Saints and visitors and briefly reported the condition of the conference. President Heber J. Grant presented the general authorities of the Church and of the mission who were unanimously sustained.

Elder John Y. Walker bore testimony that the Gospel had again been established upon the earth in preparation for the coming of our Savior. Elder Benjamin F. Cluff spoke on the need of authority to preach the Gospel and to administer in its ordinances. Elder John B. Fagg related instances in his own life showing that the spiritual blessings are in the Church to-day.

President Heber J. Grant, speaking on the principles of the Gospel, showed that the living of only one principle would not save men, but that it is by obedience to all of them. He gave many apt illustrations to prove this statement.

In the afternoon Elder Mark P. Cook spoke upon the signs following the true believer. Elder Robert S. Smith made a few remarks upon the authenticity of the Book of Mormon. Elder Frederick Barker took for his subject the necessity of keeping the commandments of God. Elder Briant Stringham spoke upon the Church organization.

President Heber J. Grant spoke of the apostacy from the Gospel and the restoration of the same again in our day. He bore a strong testimony to the truth of the Latter-day work.

At the evening meeting Elder Joseph N. Hutchings said it was the privilege of every one to receive a testimony of the Gospel. Elder Lott Russon,

Jr., spoke upon the necessity of obedience to the first principles of the Gospel. Elder Heber J. Furningham explained the meaning of true faith accompanied by good works.

President Heber J. Grant dwelt on the essential principles of the Gospel. He spoke with power and bore a faithful testimony to the Saints and friends that the life of every true Latter-day Saint is above reproach, and that the Gospel is true.

On Saturday, July 16th, President Grant met with the Elders, and after listening to their reports gave them many valuable instructions.

FREDERICK BARKER, Clerk of Conference.

PRAYER.

I prayed for riches and achieved success.
 All that I touched turned into gold. Alas!
 My cares were greater and my peace was less
 When that wish came to pass.

I prayed for glory; and I heard my name
 Sung by sweet children and by hoary men;
 But ah! the hurts, the hurts that come with fame!
 I was not happy then.

I prayed for love, and had my soul's desire;
 Through quivering heart and body and through brain
 There swept the flame of its devouring fire—
 And there the scars remain.

I prayed for a contented mind. At length
 Great light upon my darkened spirit burst;
 Great peace fell on me also, and great strength.
 Oh! had that prayer been first.

SELECTED.

DIED.

MARTIN.—On July 8th, 1904, at Wombwell, near Barnsley, Ray Lysons Martin, infant son of James and Mary Ann Martin. Interment at the Darfield church burying ground, July 11th, 1904.

CONTENTS:

History of the British Mission ...	449	Transfer ...	458
"Pagan London" ...	453	Notes from the Mission Field ...	458
The Lord's Protection ...	455	District Meeting at London ...	459
Editorials:		In Memory of Apostle Woodruff ...	460
Liberty and Law ...	456	Two Sermons on "Nothing" ...	461
Apostle Charles W. Penrose ...	457	The Bristol Conference ...	463
Editorial Notes ...	458	Poetry:	
Release ...	458	Prayer ...	464

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